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*Approved,*

*V. Charlton Black.*

*W. A. Emerson.*

*May 29, 1914.*

B O T O N   U N I V E R S I T Y

GRADUATE SCHOOL

Thesis

T H E   E T H I C A L   E L E M E N T   I N   W H I T T I E R

Submitted by

CHARLES ELLSWORTH SHAW  
(A.B. Mt. Union, 1910)

In partial fulfilment of requirements for  
the degree of Master of Arts

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THE TALENTED MR. RYLAND

by G.K. Chesterton

1917

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THE TALENTED MR. RYLAND  
1917, London, U.K.

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THE TALENTED MR. RYLAND

## O U T L I N E

### I. Nature.

#### A. General inferences from Whittier's nature poetry:

1. It gives more than picturesque scenery, - it reveals the poet's personality.
2. His beautiful scenes almost invariably call up life, human life, for life, and not things, was of supreme interest to him.

#### B. Whittier used the beauty of Nature.

1. To point out moral and religious truths.
2. As a means of pure and quiet repose.
3. As a mirror of God's love.

### II. Human justice.

Whittier clearly teaches

1. That humanity is humanity regardless of "form or hue".
2. Oppression of the poor is not to be countenanced.
3. Man's best is realised only in the time of peace.

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## II.

### III. God and the future life.

#### A. God.

1. Immanent.
2. The divine presence brings
  - a. Security in doubt.
  - b. Confidence courage.
  - c. Strength in difficulty.
3. Character: eternal goodness.
  - a. Is revealed in Christ.
  - b. Is summed up in "The Eternal Goodness".

#### B. The Future Life.

1. Is not all future.
2. Death does not close all avenues of approach to God.
3. Immortality marks not the submerging but the enlargement of human personality.

# # #

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The Ethical Element in Whittier.

In an article on "The Poetry of Nature" Chas. George Douglas Roberts says that "when Keats wrote, 'The Poetry of Earth is never dead', he enunciated a truth which the world of his own day was hardly ready to accept in its fulness. Today none would seriously question it. Regarded subjectively, the poetry of earth, or, in other words, the quality which makes for poetry in external nature, is that power in nature which moves us by suggestion, which excites in us emotion, imagination, or poignant association which plays upon the tense-strings of our sympathies with the fingers of memory or desire. This power may reside not less in a bleak pasture-lot than in a paradisaal close of bloom or verdure, not less in a roadside thistle-patch than in a peak that soars into the sunset. It works thru sheer beauty or sheer sublimity; but it may work with equal effect thru austerity or reticence or limitation or change. It may use the most familiar facts and forms, as the vehicle of its most penetrating and most illuminating message. It is apt to make the drop of dew on a glass-globe as significant as the starred concave of the sky."

1



He goes on to say that the "poetry of earth" may deal with mere description or it may treat of nature in some of its relations to humanity.

In his life of Whittier, Wm. Sloane Kennedy says that like Burns and Cowper Whittier is distinctly a rustic poet, and he and Whitman are the most indigenous and patriotic of our singers. His idyllic poetry savors of the soil and is full of local illusions. Again he says: "Locality exercises a great influence on a poet's genius. Whitman, for example, has always lived by the sea, and he is the poet of the infinite. Whittier was born, and passed his boyhood and youth, in a green, sunken pocket of the island hills and became the poet of the heart and home." Whittier's nature poetry is not as much descriptive as suggestive and as Stoddard says, "Though there is an abundance of form and color in them, their value does not depend upon these qualities as much as upon the luminous atmosphere in which they are steeped." 1

Whittier was not greatly interested in trees, flowers, or objects of nature for their own sake. He was supremely interested in man and it was as nature helped him to understand and appreciate himself and





his fellow-man that it called forth his best expression along that line. Back of the object he saw the soul of a man and it is thru these poems that we see the real poet, the man himself. The Frost Spirit comes rushing down from the frozen Labrador and the bridge of the Northern Seas, and leaves his footsteps on the naked woods and on the blasted fields.

"He comes, - he comes, - the Frost Spirit comes  
and the quiet lake shall feel  
The torpid touch of his glazing breath and ring  
to the skater's heel;  
And the streams which danced on the broken  
rocks, or sang to the leaning grass,  
Shall bow again to the winter chain, and in  
mournful silence pass."

As he continues he thinks of how this will influence the home circle.

"He comes, - he comes, - the Frost Spirit comes  
Let us meet him as we may,  
And turn with the light of the parlor fire his  
evil power away;  
And gather closer the circle round, when that  
firelight dances high,  
And laugh at the Shriek of the baffled Fiend  
as his sounding wing goes by!" 1

He walks along the River Path as the sun is setting. The grass is becoming wet with dew. The sun is sinking behind the trees which cover the summit of the hills across the stream.

"With us the damp, the chill, the gloom:  
With them the sunset's rosy bloom;

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"While dark, through willowy vistas seen,  
The river rolled in shade between." 1.

As in the twilight he sees the beauty of the hilltops,  
he peoples them with the loved ones gone before. Suddenly the light breaks thru the trees and they walk in sunshine along the bank of the stream whose waters now appear like gold. He thinks of the night of life and prays.

"So, \* \* \*, when our feet draw near  
The river dark, with mortal fear,

"And the night cometh chill with dew,  
O Father! let Thy light break through!

"So let the hills of doubt divide,  
So bridge with faith the sunless tide!

"So let the eyes that fail on earth  
On Thy eternal hills look forth;

"And in Thy beckoning angels know  
The dear ones whom we loved below!" 2.

It was the weakness of Whittier, especially in his earlier years that he wanted to express the truth he wanted to teach instead of painting it so it would be felt. This tendency is strong in his nature poems. After the Pilgrim had spent his first terrible winter near Plymouth, he found in the early Spring the trailing arbutus among the leaves in the woods. He named it after the ship that brought him

1. Cambridge Edition, p 155.

2. " " " 156.

1871  
The first of the year was a very dry one, and the crops were much injured. The weather was very hot, and the crops were much injured. The weather was very hot, and the crops were much injured. The weather was very hot, and the crops were much injured.

The second of the year was a very wet one, and the crops were much injured. The weather was very cold, and the crops were much injured. The weather was very cold, and the crops were much injured. The weather was very cold, and the crops were much injured.

The third of the year was a very dry one, and the crops were much injured. The weather was very hot, and the crops were much injured. The weather was very hot, and the crops were much injured. The weather was very hot, and the crops were much injured.

here and saluted it thus:

"Behold our Mayflower here!  
 God will sit: here our rest shall be,  
 Our years of wandering o'er;  
 For us the Mayflower of the sea  
 Shall spread her sails no more."

In his imagination the poet saw the Pilgrim looking down at the flower and the wish filled his soul that the Pilgrim's sturdy manhood and faith might be renewed in the generations after him.

"O sacred flowers of faith and hope,  
 As sweetly now as then  
 Ye bloom on many a birchen slope  
 In many a pine-dark glen.

"Behind the sea-walls' rugged length,  
 Unchanged, your leaves unfold,  
 Like love behind the manly strength  
 Of the brave hearts of old."

"So live the fathers in their sons,  
 Their sturdy faith be ours,  
 And ours the love that overruns  
 Its rocky strength with flowers." 1

It is autumn. The air is becoming cool. The leaves which were gay with ruby and topaz are lying upon the ground and people walk upon them. The grass which but yesterday was green is growing brown. The vines, killed by the frost, have fallen to the ground. In the midst of all this gloom there shines the hazel blossoms.

"Small beauty hath my unsung flower,

1. "The Mayflowers," pp 149-150.





For Spring to own or Summer hail;  
 But, in the season's saddest hour,  
 To skies that weep and winds that wail  
 Its glad surprisals never fail."

1

The autumn of Nature suggests the twilight time of life. When one has grown old "no rose of June may bloom again", but there will still in the time of frost and the latter rain be present the hazel blossom to suggest the beautiful times of the summer that is past. The poet hopes that his life may fill a mission like this flower.

"Sufficeth me the gift to light  
 With latest bloom the dark, cold days;  
 To call some hidden Spring to light  
 That, in these dry and dusty ways,  
 Shall sing its pleasant song of praise.

"O Love! the hazel-wand may fail,  
 But thou canst lend the surer spell,  
 That, passing over Baca's vale,  
 Repeats the old time miracle  
 And makes the desert-land a well."

Whittier, like Bryant, found real delight in nature and it furnished to him a means of quiet and enjoyable rest and repose. We see it in many of his poems. He loves the Merrimac River and has written often of it. Many streams have been more noted in history and are more familiarly known to pen and to tongue but never





"Was skiff ever wafted, or waved a white sail  
O'er a lovelier wave than my dear native river,  
Or brighter tides rolled than in Merrimac's  
vale."

He goes into greater delight and vividness in the  
last stanza:

"Oh, lovely the scene, where the gray misty vapor  
Of morning is lifted from Merrimac's Shore; taper  
When the fire-fly, lighting his wild gleaming  
Thy dimly seen lowlands comes glimmering o'er;  
When on thy calm surface the moonbeams falls  
brightly,  
And the dull bird of night is his covert forsaking  
When the whippoorwill's notes from thy margin  
sound lightly,  
And break on the sound which thy small waves are  
making,  
O brightest of visions! my heart shall forever,  
Till memory perish and reason shall fail,  
Still preference give to my own native river,  
The home of my fathers' and Merrimac's vale!" 1.

The poet must have enjoyed to sit and muse along  
the banks of this stream for he often refers to it.

In "Our River" he says that

"We know the world is rich with streams  
Renowned in song or story,  
Whose music murmurs thru our dreams  
Of human love and glory:  
\* \* \* \* \*

"But while, unpictured and unsung  
By painter or by poet,  
Our river waits the tuneful tongue  
And cunning hand to show it, -  
We only know the fond skies lean  
Above it, warm with blessing,  
And the sweet soul of our Undine  
Awakes to our caressing."

2.

1. "The Vale of the Merrimac", p 485.

2. "Our River", p 224.

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

2. In the second part we consider the case of the existence of solutions for the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

3. The third part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

4. In the fourth part we consider the case of the existence of solutions for the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

5. The fifth part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

6. In the sixth part we consider the case of the existence of solutions for the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

7. The seventh part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

8. In the eighth part we consider the case of the existence of solutions for the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

9. The ninth part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations (1) for arbitrary values of the parameters  $\alpha$  and  $\beta$ .

In "Revisited" he again sings its praises.

"Sing soft, sing low, our lowland river,  
Under thy banks of laurel bloom;  
Softly and sweet, as the hour beseemeth,  
Sing us the songs of peace and home." 1.

Nowhere in all his poetry did Whittier so seem to forget himself in his enjoyment of nature as in "Hampton Beach" when he says,

"Good-by to Pain and Care! I take  
Mine ease to-day:  
Here where these sunny waters break;  
And ripples this keen breeze, I shake  
All burdens from the heart, all weary thoughts  
away.

"I draw a freer breath, I seem  
Like all I see,  
Waves in the sun, the white winged gleam  
Of sea-birds in the slanting beam  
And far-off sails which flit before the  
South-wind free." 2.

Hawkins well says that "if nature spoke such a varied language to Whittier, it was because he saw the "Giver in the given." To him nature's phases were God's great pictures, and in contemplating the pictures he never forgot the Artist. Thus when he went to the hills he saw them crowned with unseen altars, when he walked in the fields he was conscious that a Presence from the heavenly heights to those of earth stoops down." 3.

It was as we have seen, life that made its supreme

1. "Revisited" p 225.
2. "Hampton Beach", p 143.
3. "The Mind of Whittier", Hawkins, p 93.





appeal to Whittier. Birds, trees, and earth's pictures suggested to him, now, man, and now, God, and His great love. In the closing stanza of the "Lakeside" something of this vision of the Infinite is revealed when he says:

"Thanks, O our Father! that, like him,  
 Thy tender love I see,  
 In radiant hill and woodland dim,  
 And tinted sunset sea.  
 For not in mockery dost thou fill  
 Our earth with light and grace;  
 Thou hids't no dark and cruel will  
 Behind Thy smiling face." 1.

In "The Last Walk in Autumn" the poet sings the praises of New England; he tells how sometimes he longs for gentler climes but such longing brings promise of dissatisfaction. He pictures the village schools, the Thanksgiving time, the happy homes, the country's freedom from slavery, and then he seems to become content.

"And I will trust that He who heeds  
 The life that hides in meal and wold,  
 Who hangs you alder's crimson beads,  
 And stains these mosses green and gold,  
 Will still, as He hath done, incline  
 His gracious care to me and mine;  
 Grant what we ask aright, from wrong debar,  
 And, as the earth grows dark, make brighter  
 every star!" 2.

Back of the Sunset is God and thru it shines God.

"Touched by a light that hath no name,

1. "The Lakeside", p 144.
2. "The Last Walk in Autumn", p 153.





A glory never sung,  
 Aloft on sky and mountain wall  
 Are God's great pictures hung." 1.

Whittier placed the greatest confidence in God's care and love. He expressed this trust under the figure of a tree trusting in Nature.

(1  
 "Rocked on her (a lake) breast, these pines and  
 Alike on Nature's love rely;  
 And equal seems to live or die.

"Assured that He whose presence fills  
 With light the spaces of these hills  
 No evil to his creatures wills.

"The simple faith remains, that He  
 Will do, whatever that may be,  
 The best alike for man and tree.

"What mosses over one shall grow,  
 What life and light the other know,  
 Unanxious, leaving Him to show."

The most concise and complete summary of Whittier's view of Nature and its meaning for him is given in a poem on "The Meeting". In it he says that

"Nature is not solitude:  
 She crowds us with her thronging wood;  
 Her many hands reach out to us,  
 Her many tongues are garrulous;  
 Perpetual riddles of surprise  
 She offers to our ears and eyes;  
 She will not leave our senses still,  
 She drags them captive at her will:  
 And, making earth too great for heaven,  
 She hides the Giver in the given." 2.

1. "Sunset on Bear Camp", p 162
2. "The Meeting", p 446.

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Whittier was not primarily a poet, but a man. We have no man in our literature who has so closely linked himself with the interests of his fellowmen.. In fact it can hardly be doubted that Whittier would occupy a much loftier place in our literary world, had he not given so much of his life to the tremendous struggle against slavery. Yet, we are glad that he was what he was. It is<sup>a</sup> fine thing to find men who sacrifice fame, or at least high success for the maintainance and support of a moral principle. Such was Whittier. He lived in the stormy period of our American life. A Quaker, he was familiar with the Quaker persecution. The desire of equal justice for all and unfairness to none was early instilled in his soul. He early felt in his soul a bitter hatred for Slavery. When a young man, William Lloyd Garrison came into prominence because of his bitter attacks upon this institution. Whittier cherished some ambitions along political and literary lines, so, before he threw himself into this fight he thought things thru. Was personal ambition or was the voice of duty and right to decide his course? The man, the real man, was to answer this question



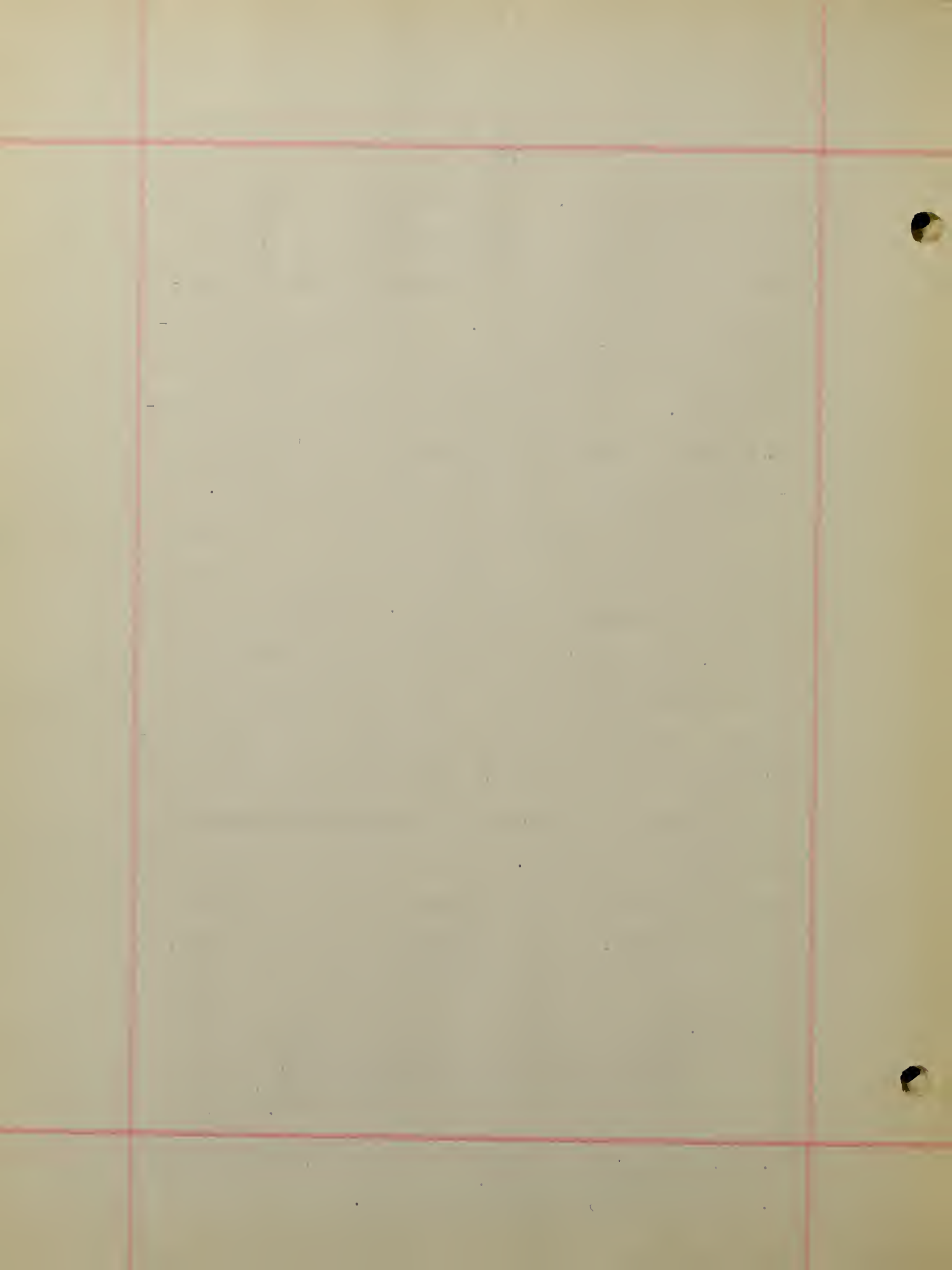
and in only one way. "When Whittier espoused the cause of the Slave, he had counted the cost, and knew that he was burying all hope of political preferment and literary gains. Those who gave themselves to the work knew not but that it might be for a lifetime. To be shunned and spat upon by society, mobbed in public, and injured in one's business, - this was what it meant to be an Abolitionist." <sup>1</sup>

This course Whittier chose because he believed in the equality of men; because with such an idea of equality, he could not reconcile the harsh treatment of slave by master; the use of the negro woman as a mere breeding animal; the enforced ignorance of the blacks; the tearing away of children from their mother's breast, and the use of one class by another for the enrichment of the one and the impoverishment and weakening of the other. If Whittier ever felt any personal antipathy for the negro he did not reveal it in his writings. He recognized the negro a man, a child of God, just the same as in himself and those like him.

"Thy Children all, though hue and form  
Are varied in Thine own good will,  
With Thy own holy breathings warm,  
And fashioned in Thine image still." <sup>2</sup>

1. "J.G. Whittier, the Poet of Freedom", by W. Gloane Kennedy, p 73.
2. Hymn, p 268, Cambridge Edition.







It takes great moral courage to be a reformer. Whittier had it and in times of actual and immediate danger to his life, we have no evidence of any backward steps as far as softening and toning down his views are concerned. With him slavery was not a trifle which concerned only certain sections. It was a peril to the nation because it was wrong in principle and in its workings. It tended to undermine the freedom to secure which, "our fathers to their graves have gone".<sup>1</sup> The struggle with slavery was to be a moral warfare and could be defeated only with the weapons which God has given to us:

"The Light, the Truth, and Love of Heaven."

As we have said, it cut to the heart Whittier to think that a nation of any intelligence could tolerate a system in which the sanctity of the home was disregarded and that "bone of bone and flesh of flesh" relation between parent and child should claim in most cases absolutely no consideration. In his poem entitled, "The Farewell", he voices the depth of his grief as he thinks of the sorrow entailed by such a separation. The whole poem is of the same tenor but one stanza will be enough to portray his

1. Moral Warfare.



thought of such a practice:

"Gone, gone, - sold and gone,  
 To the rice-swamps dank and lone.  
 There no mother's eye is near them,  
 There no mother's ear can hear them;  
 Never, when the torturing lash  
 Seams their back with many a gash,  
 Shall a mother's kindness bless them,  
 Or a mother's arm caress them.  
 Gone, gone, - sold and gone,  
 To the rice-swamps dank and lone,  
 From Virginia's hills and waters;  
 Woe is me, my stolen daughters!" 1.

Whittier like others of his sect was opposed to human enslavement. John Woolman, many years before Whittier, had spoken and written against this practice as being inconsistent with Christianity. Whittier, too, held the same view. When he read a description of an auction wherein the girl for sale was announced as a Christian his blood boiled within him, and he wrote "The Christian Slave" which is one of his finest Anti-Slavery poems. In this he bewails the fact that one in "God's own image" should be put up for sale. He reminds them that whatsoever is done unto the least and weakest of men is done unto God. As he sees the slave standing upon the auction block, he sees the scenes when the Master is brought before the "mocking band, bound, sold, and scourged again!" Her tears and prayers avail her



nothing. Better had they never to tell her, or any slave, of Him who came to help and save the "out-cast and the poor". Better to deprive them of the gospel and instead give only one command, obey. What a disparaging contrast! the Moslem slave goes with his master and kneels before the Prophet and in that act he "feels his fetters break and fall". But the Christian Slave turns to the "Christian Shrine his aching eyes", and do his fetters fall? Ah! no, it only fastens his chains the tighter because it "swells his market price."

"God of all right! how long  
Shall priestly robbers at Thine altar stand,  
Lifting in prayer to Thee the bloody hand  
And haughty brow of wrong?

"Ch, from the fields of cane,  
From the low rice-swamps, from the trader's cell;  
From the black slave-ship's foul and loathesome  
hell,  
And coffle's weary chain;

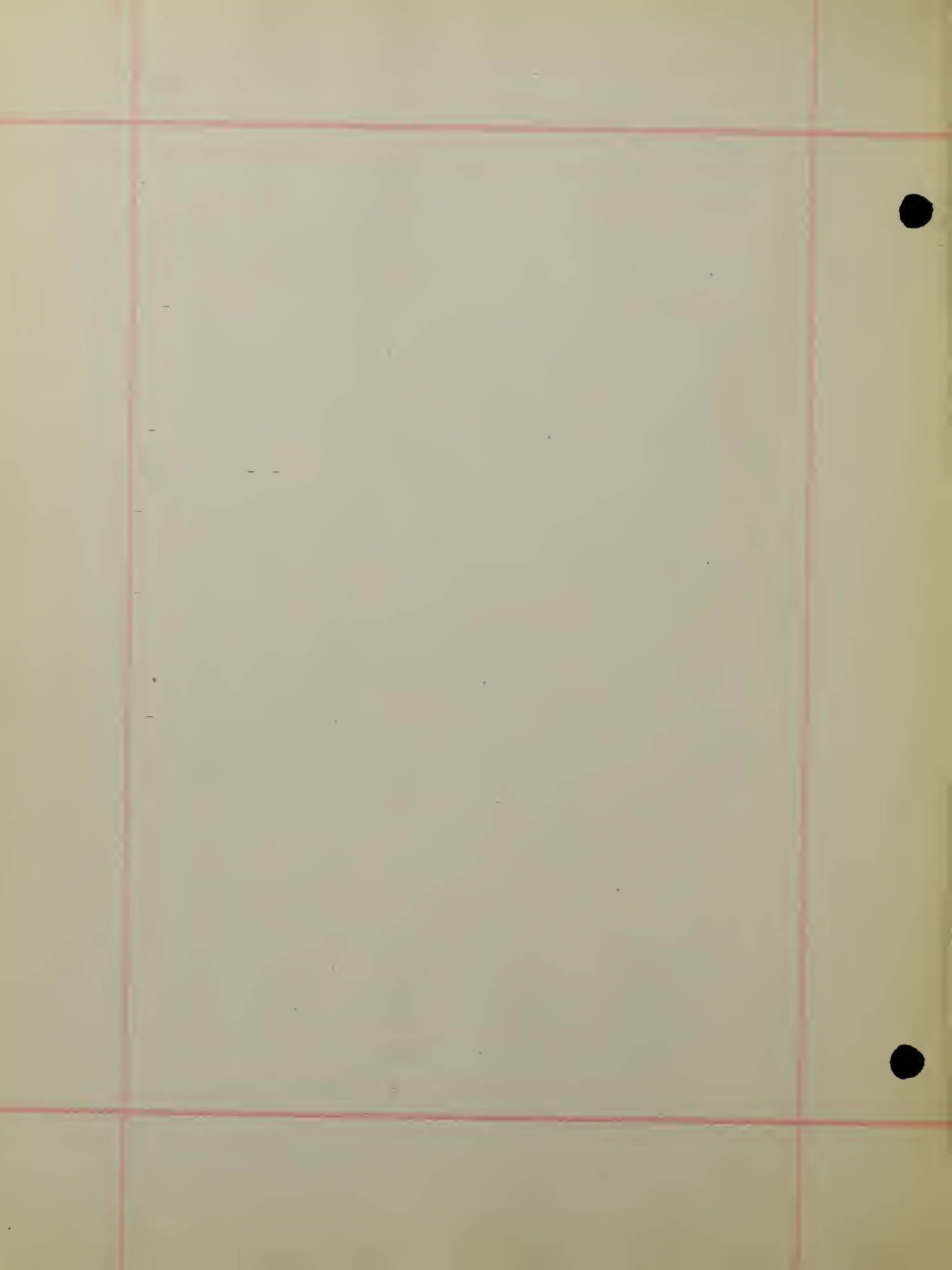
"Hoarse, horrible and strong,  
Rises to Heaven that agonizing cry,  
Filling the arches of the hollow sky,  
How long, O God, how long?" 1.

A poem like this surely makes it clear what must have been Whittier's feeling's toward the men, Christians and Christian ministers, who ventured to defend this damnable institution on Biblical grounds.





A soul like Whittier's could not but be continuously moved when various injustices were made known to him. A white young man, John L. Brown, of South Carolina in 1844 was brought to trial for assisting a young negro slave girl, with whom he had fallen in love and whom he had married, to make her escape from slavery. The judge, O'Neale, in pronouncing sentence said: "You are to die! - - Of your past life I know nothing, except what your trial furnished. That told me that the crime for which you are to suffer was the consequence of a want of attention on your part to the duties of life. The strange woman snared you. She flattered you with her words, and you became her victim. The consequence was, that, led on by a desire to run away and depart from her master's service; and now for it, you are to die! You are young; quite too young to be where you are. If you had remembered your Creator in your past days, you would not now be in a felon's place, to receive a felon's judgment. Still, it is not too late to remember thy Creator. He calls early, and He calls late. He stretches out the arms of a Father's love to you - to the vilest sinner



- and says: 'Come unto Me and be saved'." 1

Such words called protest from this and the other side of the sea and the sentence was lessened to scourging and banishment.

That there was such a system which would brand a man as the vilest sinner and sentence him to be killed simply because in perfectly pure ways, as far as we know, he fell in love with a slave girl and married her and then helped her to escape, because no homelife with her was possible within the bounds of slavery, - that such a system as this existed in a supposedly Christian land called forth the martial spirit of the Quaker poet. Action was demanded. Words would not suffice. "Act, act in God's name and smite from the church her leprous limb and break away the chains the state has bound on him, (slave)."

"Ho! every true and living soul,  
To Freedom's perilled altar bear  
The Freeman's and the Christian's whole  
Tongue, pen, and vote and prayer!  
One last great battle for the right---  
One short, sharp struggle to be free!  
To do is to succeed - our fight  
Is waged in Heaven's approving sight,  
The Smile of God is Victory." 2

In 1845 Whittier was in Washington. Various impressions rushed thru his mind. He saw the poli-

1. Cambridge Edition, pp 289-290.

2. "Sentence of John Brown", p 291.





tician swerve from the path of principle and honor to keep his place in the political party. He saw in fashionable circles the dancers, many of whom were heedless of the voice of duty. From scenes of wealth, fashion, and influence his vision took a "broader, sadder range," from parlor to prison. As the door opened he wondered if it really was a woman on whose wrists the shackles clashed, if the voice which rose when the lash cut was human, if they were men who formed the "sad procession".

"Still the dance goes gaily onward!  
 What is it to Wealth and Pride  
 That without the stars are looking  
 On a scene which earth should hide?  
 That the slave-ship lies in waiting,  
 rocking on Potomac's tide." 1.

He seemed to think his words too strong and preferred to say that "feeling was not dead, but sleeping;

Man's strong will and woman's heart,  
 In the coming strife for Freedom, yet  
 shall bear their generous part." 2

But these days required strong words. It was a time of moral lethargy as regards slavery. People had spoken against it for year but action had not followed their words. It required a Garrison and a Phillips and a Whittier to speak out and with plain-

1. At Washington, page 295.

2. " " " " .



ness and power to bring people to their senses.

When we consider that Whittier gave his life in a literary sense to this cause from its beginning until the war was ended, throwing himself into the struggle with his whole heart, because he believed the slave should be freed, not as a matter of expediency but from a sense of justice, we do not wonder that, when the bell pealed out at the passage of the constitutional amendment abolishing slavery, he raised his voice in song to commemorate that act. In that expression of thanks to God, the "Laus Deo," we have one of his finest slavery poems. Lines here and there give the key to his feelings in that hour:

"It is done!"  
 "Ring, O bells:  
 Every stroke exulting tells  
 Of the burial hour of crime."  
 "Let us kneel:  
 God's own voice is in that peal,  
 And this spot is holy ground."  
 "It is done!  
 In the circuit of the sun  
 Shall the sound thereof go forth.  
 It shall bid the sad rejoice,  
 It shall give the dumb a voice  
 It shall belt with joy the earth!"  
 "Ring and swing,  
 Bells of joy! On the morning's wing  
 Send the song of praise abroad!  
 With a sound of broken chains  
 Tell the nations that he reigns,  
 Who alone is Lord and God!" 1.

1. "Laus Deo," pp 345-46.



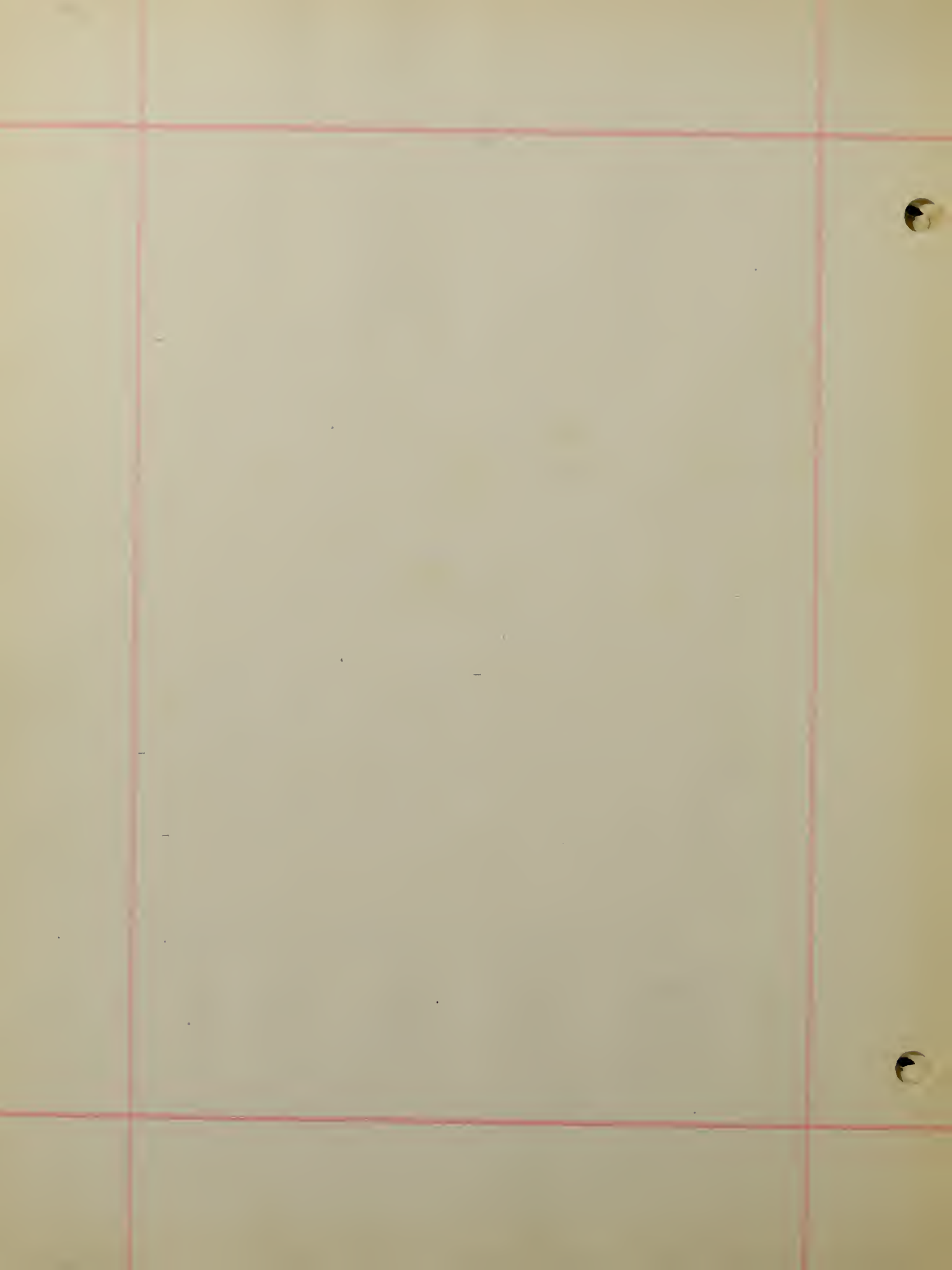
The question of slavery was not the only one that claimed Whittier's attention as regards the rights of man. He was much concerned about the relation of rich and poor, of employer and employee. In "The Problem" he says that wealth must look with envy upon all those who by honest toil make work honorable and "redeem the earth from savageness." He goes on to say that it is well for such toilers if they heed not the deceptive advice of demagogues who would take away "labor's right to labor's gain of sweet home-comfort, rest of hand and brain, and softer pillow for the head of Age."

Then the other side - gain or wealth should see to it that those who toil and make possible their luxuries should receive their just desert, for the interests of the rich and poor are "one and same, inseparable evermore." And when scant wage or labor fail to give

"Food, shelter, raiment, wherewithal to live,  
Need has its right, necessity its claim."

To bring about justice to both classes the application of the Golden Rule of Christ is necessary. We see in "The Problem" a modern problem, yet an old problem. We hear much about the relation of capi-





tal and labor, of employer and the employed. Whittier had this same thing in mind altho he used different terms. His solution, likewise, is the solution today - the working out or application of the principle of love for our fellowmen.

Whittier worked on a poor, stony New England farm. He knew what it was to be short of money. He knew what it was to be in debt and therefore could sympathise with those in similar circumstances. In the "Prisoner for Debt" we see his sympathy for such an one and also a protest against the unjust treatment of one in debt. Massachusetts had a law which sanctioned imprisonment for debt. A Revolutionary pensioner was confined in a Charlestown jail because he owed a debt of fourteen dollars. On the Fourth of July, he was seen to wave a handkerchief from the bars of the cell as an expression of his patriotism. Whittier described the old veteran as he was in his dungeon, pale, unshaven, with long white hair. There was no fire altho it was cold. You could see him as he chilled. With such a picture painted, he cried out,

"Just God! why lies the old man there?" - there



with a murderer whose bloody eyes stare upon him.

"What has the gray-haired prisoner done?  
Has murder stained his hands with gore?  
Not so; his crime's a fouler one;  
God made the old man poor!"

Surely, thought the poet, to fight for one's country, to risk one's life on the fields of Lexington, Concord, Saratoga or Bunker Hill was deserving of more than a prison cell. Yet, Whittier would have pleaded for anyone as far as this one. It was the injustice and inhumanity of the law against which he was crying out. He sounded this note in the last of the poem when he says,

"Down with the law that binds him thus!  
Unworthy freemen, let it find  
No refuge from the withering curse  
Of God and human kind!  
Open the prison's living tomb,  
And usher from its brooding gloom  
The victims of your savage code  
To free sun and air of God;  
No longer done as crime to brand  
The chastening of the Almighty's hand." 1

We hear a great deal about peace now. Peace Societies are continually calling our attention to its advantages and benefits. We did not hear so much about it fifty or seventy-five years ago. Whittier was one who sang of it and in "Disarmament" he voiced his sentiments along that line. The voice

1. "The Prisoner for Debt," pp 367-68.





of Christ calls unto us to put up the sword, as the Master looks out upon the fields still red with human blood. What the advantages of peace will be he shows by citing a story of Buddha, who met a monster "whose fierce look the hills and forests shook." Looking at Buddha, he cried out, "O Son of Peace! thy fate is sealed at last, and love shall yield to hate." Armless, Buddha looked at him and said, "Even thee I love, poor fiend." The monster became small and took the form of a dove and above him sang the bird:

"Hate hath no harm for love, and peace unweaponed conquers every wrong!"

Human justice would become a possible reality to all only in the time of peace - world peace. To that Quaker mind peace could only result when the principles of righteousness reigned supreme. When peace comes, "Evil shall cease and violence pass away, And the tired world breath free thru a long Sabbath Day." 1

Whittier believed that peace would some day be realized.

"A song of faith that trusts the end  
To match the good begun,



Nor doubts the power of love to blend  
The hearts of men as one!"

1.

Again he says:

"The airs of heaven blow o'er me,  
A glory shines before me  
Of what mankind shall be -  
Pure, generous, brave and free."

Not in the realm of nature and not in the battle to free the slave, or in reform as such is the true Whittier to be found. This, by no means is meant to cast any reflection on the attitude towards, or his love for, nature. Nor is it to discredit his work in seeking to aid in bringing about reform, to which the best years of his life were willingly and joyously devoted. Commendable tho these are, yet it is elsewhere that we must look to find Whittier at his best and that he left his greatest influence.

He was thoroughly and intensely religious and it is in the realm of religion, not as a sect but in the soul's relation to God, that we must turn. "It is as the true mystic or inspired teacher of the higher life that he appeals especially to the large and rapidly increasing number of persons who, along various lines of thought and experience, are being brought today into what is essentially a deeply spiritual attitude, although they feel little or no attraction toward the empty forms, creeds, or dogmas which have so long claimed to constitute religion. "The 'Voice of God



within,' or the 'Inner Light', of Whittier is becoming a far greater reality to the conscience of our civilization than ~~harm~~-worshipping and easy-going conventionalists imagine." 1

These remarks well lead to Whittier's idea of God. As we read extracts from letters to his friends and many of his poems, we are impressed again and again that to the poet God was real, vital and near. He speaks of this idea variously, such as the "Inner Light", a Quaker term; the "still small voice", the "Spirit of Christ", the "Spirit of God", but all of these are embraced in a term familiar to us, as the Immanence of God. He seemed to make no distinction between the spirit of God, of Christ and the Holy Spirit and in that sense they will be mentioned in this discussion. These terms were to him more than a theological dogma or theory, but rather a living reality, actively at work and guiding his life. He relates an experience of a friend which well illustrates the Spirit's meaning to him. This friend who followed the leadings of the Spirit had always made it a duty to go to meeting on First-day. On a particular day, he was ready to go but turned to

1. pp 105-106 Whittier: Prophet, Seer and Man,  
E.C. Flower.





his wife and told her he was going for a walk instead, Whittier or for what, he knew not. He did so and after going a mile or two he entered an open gate in front of a house before which were several vehicles. He entered and found that a funeral was in progress. It was the funeral of a young girl and when the sermon and prayer were ended, he arose and said that he had been led there by the Spirit, and, altho he knew nothing of the circumstances, he was led to say that she had been accused of something of which she was innocent, and the false accusation had hastened her death. It was a peculiar situation, and its strangeness increased when the unknown man asked the one who knew the girl was not guilty of that of which she had been accused to clear her. Then a young woman arose and confessed that she had slandered the dead girl. "Such was the leading of the Inner Light," said Whittier.

Whittier was a close student of the Bible. In fact Hawkins, (p 25) and Prof. Shannon of our own school, say that he could quote the greater part of it from memory. He, himself, said in "Miriam" that



"We search the world for truth; we cull  
 The good, the pure, the beautiful,  
 From graven stone and written scroll,  
 From all old flower-fields of the soul;  
 And weary seekers of the best,  
 We come back laden from our quest,  
 To find that all the sages said  
 Is in the Book our mothers read." 1

Lofty though his conception of the Bible was,  
 yet, he did not look there for the highest guide of  
 living but he looked to the Holy Spirit in his heart.

His belief in the Divine presence is well shown  
 by detached lines like these:

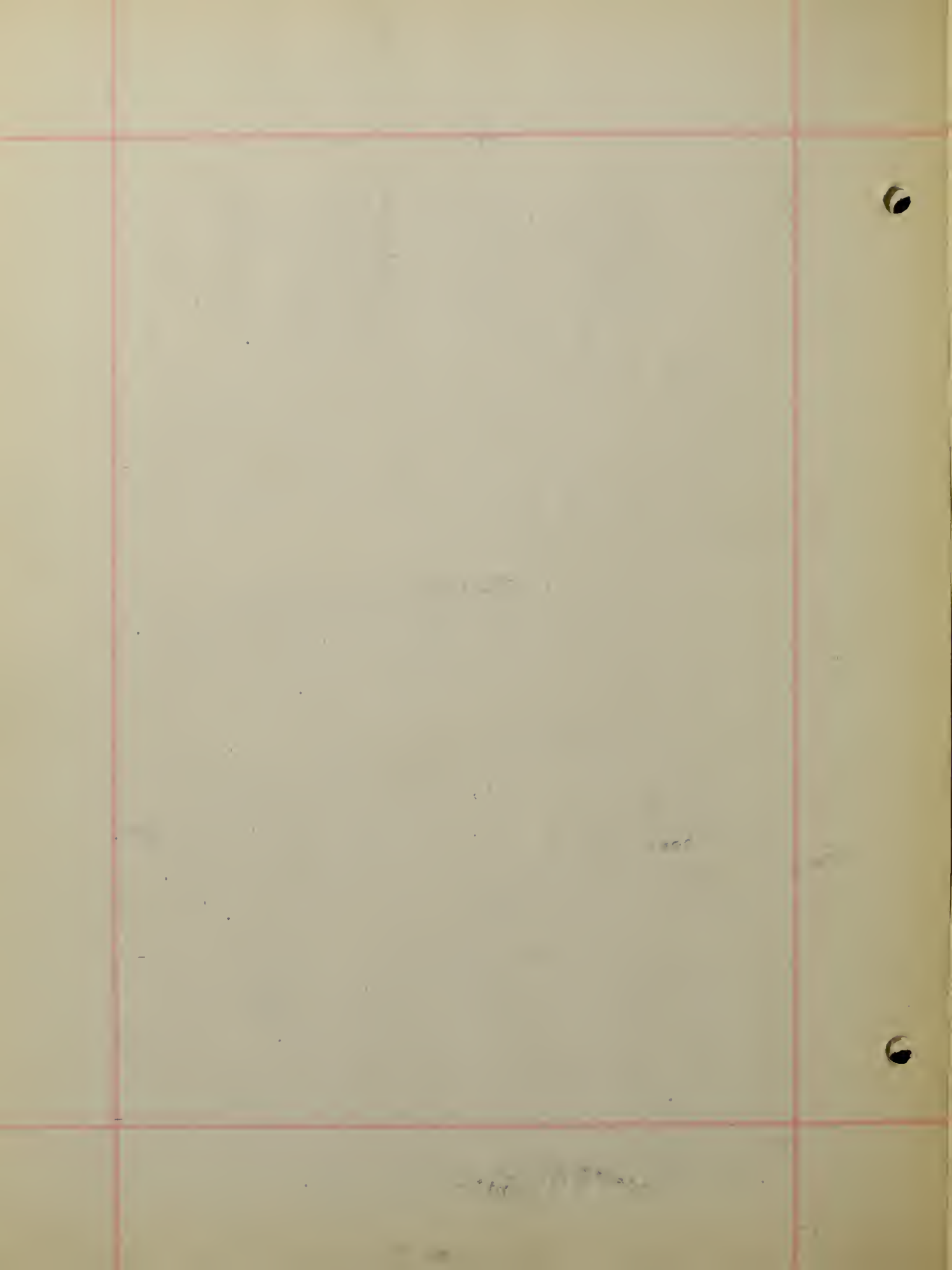
"Nor bounds, nor clime, nor creed thou knowst,  
 Wide as our need Thy favors fall;  
 The white wings of the Holy Ghost all."  
 Stoop, seen or unseen, o'er the heads of

"But God is near us now as then."

"Have ye not my witness  
 Within yourselves always?"

Christ in the heart, personal experience, was  
 the goal of life and it, in a sense was its own test.

This ever present Spirit was an active force.  
 In the first place it gave security in doubt. A  
 man as passionate as was Whittier, especially in re-  
 form measures, must have had doubts at times as to  
 the wisdom of the course he was pursuing. If he had  
 any such, this Spirit gave him confidence that he was  
 right and also courage to go ahead in spite of opposi-





tion, persecution and other unpleasant experiences. But this was not the strongest kind of doubt he had to face. He lived at a time when there was a strong reaction against the strict regime of Puritanism and Calvinistic doctrines. Many old dogmas were passing away. That always brings doubt to many. At such a time Whittier was one who helped to calm the troubled waters. What did it matter if creeds did change? Religion is more than a creed and is not dependent on any creed. As Hawkins says, "The sands must drift; the rocks alone will remain. The storm clouds will pass and as the mists disappear the permanent stars will be left behind. The Inner Light will never fail." 1.

"Therefore I trust, altho the outward sense  
Both true and false seems shaken; I will hold  
With newer light my reverence of the old  
And calmly wait the births of Providence. (down  
No gain is lost; the clear-eyed saints look  
Untroubled on the wreck of schemes and creeds;  
Love yet remains, its rosary of good deeds  
Counting in task-field and o'erpeopled town. (ves.  
Truth has charmed life; the Inward Word surv-  
And, day by day, its revelation brings;  
Faith, hope, charity, whatsoever things  
Which cannot be shaken, stand. Still holy lives  
Reveal the Christ of whom the letter told,  
And the new gospel verifies the Old."

Dr. Shannon told me that he believed that Whittier's teaching thru his poetry in that time of reli-



gious unrest did more to settle and calm men's opinions than all the preaching from the pulpits on that subject. There was a humanness, a tender sympathy, about him and his manner of expression that gripped men and persuaded them.

But the Spirit of Christ did more than give security in doubt and bring confidence and courage to pursue one's beliefs; it was the strength of the soul in hard places, in times of discouragement.

"Dream not, O Soul, that easy is the task  
 Thus set before thee. If it proves at length,  
 As well it may, beyond thy natural strength,  
 Faint not, despair not. As a child may ask  
 A father, pray the Everlasting Good  
 For light and guidance midst the subtle snares  
 Of sin thick planted in life's thoroughfares,  
 For spiritual strength and moral hardihood;  
 Still listening, thou the voice of time and sense,  
 To the still whisper of the Inward Word;  
 Bitter in blame, sweet in approval heard,  
 Its own confirming evidence:  
 To health of soul a voice to cheer and please,  
 To guilt the wrath of the Eumenides." 1

In Christ was God revealed.

"So, to our mortal eyes subdued,  
 Flesh-veiled, but not concealed,  
 We know in thee the fatherhood  
 And heart of God revealed." 2

About this God, revealed, some of the poet's best lines were written. He said that there surely was nothing finer in the Bible than the short sentence,

1. "Help", p 461.

2.. "Our Master", p 444. Cambridge Edition.

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REPORT OF THE

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FOR THE YEAR

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"God is Good." The goodness of God is the theme in which he loved to dwell. He believed that suffering was always meant for working out our highest good. Otherwise, God would not permit it. We would not act like God does if we could see into the future and realise the outcome of what we are doing.

In "The Minister's Daughter", the preacher had seen God as the giver of decrees and the God of law and justice, but one day when his daughter said to him that she wished that God was good and gentle and as kind and loving as he, his view changed and

"No more as the cloudy terror  
Of Sinai's mount of law  
But as Christ in the Syrian lilies  
The vision of God he saw.

"And as when, in the clefts of Horeb,  
Of old was his presence known,  
The dread Ineffable Glory  
Was Infinite Goodness alone." 1

It was as a father and not as a judge that Whit-tier thought of God. Others might praise His justice and admire His regal qualities but the poet was content to "touch the robe that hath no seam." Others might see the curse which God was compelled to bring upon man but the poet heard him utter the "beatitudes and prayer upon the cross." Man's sin could not be

1. "The Minister's Daughter", p 420. Cambridge Ed.





made black enough nor could man's merit be shown small enough.

"I bow my forehead to the dust,  
 I veil mine eyes for shame,  
 And urge, in trembling self-distrust,  
 A prayer without a claim.  
 "I see the wrong that round me lies,  
 I feel the guilt within;  
 I hear, with groan and travail-cries,  
 The world confess its sin.  
 "Yet, in the maddening maze of things,  
 And tossed by storm and flood.  
 To one fixed trust my spirit clings;  
 I know that God is good." 1

Further in the same poem we find even a finer expression of the same belief:

"And so beside the Silent Sea  
 I wait the muffled oar;  
 No harm from Him can come to me  
 On ocean or on shore.  
 "I know not where His Islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond His love and care." 2

Love of God was closely connected with love of men. For one to be possible and the other not was inconceivable to him.

"O brother man! fold to thy heart thy brother;  
 Where pity dwells, the peace of God is there  
 To worship rightly is to love each other,  
 Each smile a hymn, each kindly deed a prayer."

Again he says,

"For he who sings the love of man  
 The love of God hath sung."

1. "The Eternal Goodness," p 442 Cambridge Ed.

2. " " " p 442 " "



No time need be spent in proving that Whittier believed in the immortality of the soul. We can see it again and again. When his sister who meant so much to him died he speaks to her in "Snow-Bound" and says:

"I cannot feel that thou are far  
Since near at hand the angels are;  
And when the sunset gates unbar,  
Shall I not see thee waiting stand,  
And, while against the evening star,  
The welcome of thy beckoning hand?" 1

Again he speaks similarly in a moment of sorrow and says that "somehow, somewhere, meet we must. Alas for him who never sees the stars shine thru the cypress trees!" The immortal life is not all future. Part of it is lived here and now. He once said to Lowell that he felt that he was immortal and that there could be no end to him. When Lowell died he wrote Holmes thus: "The bright, beautiful ones who began life with us have all passed into the great Shadow of silence, or rather, let us hope, they have gone into the world of light and we alone linger here in the shadow."

Death meant nothing to him. His personality remained his own still. The immortal life was in process now.

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"O restless spirit! wherefore strain  
 Beyond thy sphere?  
 Heaven and hell, with their joy and pain  
 Are now and here.  
 "And in life, in death, in dark and light.  
 All are in God's care:  
 Sound the black abyss, pierce the deep night  
 And He is there." 1.

Whittier shared with men of many ages the consideration of the question whether, since God is good and since He is love, He could allow any to be separated from Him. In "The Cry of a Lost Soul", he makes the traveller say that though the erring child may be lost to himself, it can never be lost to God for all souls are His and the wings of the morning bear none from the Omni-present Spirit. The traveller cries out in an interrogation whether in the years, sometime, he will not make the broken circles whole again. For sentiments such as this Whittier was accused of being a Universalist. Yet, he said he was not for he believed that some would continually turn aside the Divine entreaties. No divine force can compel the soul to accept Christ. That acceptance must be a willing one and on the basis of love. The fetters of habit could bind so that altho the fires of mercy might be seen, the soul would "lack the will to turn". No, he was not a Universalist. He, himself, wrote

1. "My Soul and I", p 428.



"I am not a Universalist, for I believe in the possibility of the perpetual loss of the soul that persistently turns away from God, in the next life as in this. But I do believe that the divine love and compassion follows us in all worlds and the Heavenly Father for every creature He has made." 1

A natural inference from this is that the human personal<sup>ity</sup> would never be submerged nor would it after this life, remain at a standstill, It would rather be enlarged.

Though the immortal life begins now, yet thruout eternity it is influenced by today.

"The tissues of the life to be  
 We weave with colors all our own,  
 And in the field of Destiny  
 We reap as we have sown.  
 "Oh no! We live our life again;  
 Or warmly touched, or coldly dim,  
 The pictures of the Past remain, -  
 Man's works shall follow him!"

It was with a belief and a trust in God and the future that the poet's career came to a close on Sept. 7, 1892. "The beautiful life finished its earthly course on a perfect summer's morning, and he entered the life for which he longed. His last words were characteristic. He was breathing out his life;

1. Quoted in "The Mind of Whittier." p 108.

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his eyes were closed, and his friends stood around the bed about which had clustered so much loving interest waiting and watching for the last look, or the last word, when he opened those eyes which had often seemed to look into the mysteries of eternity, and said with labored breath, 'My - love - to - the - world'." 1

Near the end, one of his relatives recited his poem "At Last," - a fitting thing since it shows the poet's belief on trust and faith in his Lord and in the after-life.

"When on my day of life the night is falling,  
And, in the winds from unsunned spaces blown,  
I hear voices out of darkness calling  
My feet to paths unknown.  
"Thou who hast made my home of life so pleasant,  
Leave not its tenant when its walls decay;  
O Love Divine, O Helper ever present,  
Be thou my strength and stay!  
"Be near me when all else is from me drifting;  
Earth, sky, home's pictures, days of shade and  
shine,  
And kindly faces to my own uplifting  
The love which answers mine.  
"I love but Thee, my Father! let Thy spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.  
"Suffice it if - my good and ill unreckoned,  
And both forgiven thru Thy abounding grace -  
I find myself by hands familiar beckoned  
Unto my fitting place.  
"Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever thru heaven's green expansions  
The river of Thy peace.  
"There, from the music round about me stealing,





I fain would learn the new and holy song  
And find at last, beneath Thy tress of healing,  
The life for which I long." 1.

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5

B I B L I O G R A P H Y.

- Whittier's Poems (Cambridge Edition)  
Houghton, Mifflin & Co., 1894.  
(Practically in full)
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- English and American Poets, -  
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Charles Scribner's Sons. 1900  
(Section on Whittier) (New York)

1. The first part of the paper is devoted to a general discussion of the problem of the existence of solutions of the system of equations

which are satisfied by the functions  $u_i(x, y, z)$  and  $v_i(x, y, z)$  in the domain  $D$  of the space  $E_3$ .

2. In the second part of the paper we shall consider the problem of the existence of solutions of the system of equations

which are satisfied by the functions  $u_i(x, y, z)$  and  $v_i(x, y, z)$  in the domain  $D$  of the space  $E_3$ .

3. In the third part of the paper we shall consider the problem of the existence of solutions of the system of equations

which are satisfied by the functions  $u_i(x, y, z)$  and  $v_i(x, y, z)$  in the domain  $D$  of the space  $E_3$ .

4. In the fourth part of the paper we shall consider the problem of the existence of solutions of the system of equations

which are satisfied by the functions  $u_i(x, y, z)$  and  $v_i(x, y, z)$  in the domain  $D$  of the space  $E_3$ .

5. In the fifth part of the paper we shall consider the problem of the existence of solutions of the system of equations



b.

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Henry Holt & Company, 1900.  
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Justice and Expediency, - John Greenlief Whittier.  
Thayer & Co., 1833.  
(In part) (Haverhill and New York)

A History of American Literature, -  
Walter C. Bronson.  
D. C. Heath & Co., 1900.  
(Section on Whittier) (Boston)

# # # # #

1. The first part of the report is a general introduction to the subject of the study. It discusses the importance of the problem and the objectives of the research.

2. The second part of the report is a detailed description of the methods used in the study. It includes a discussion of the experimental design, the data collection procedures, and the statistical analysis techniques.

3. The third part of the report is a presentation of the results of the study. It includes a discussion of the findings, a comparison of the results with previous research, and a conclusion about the significance of the study.

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